

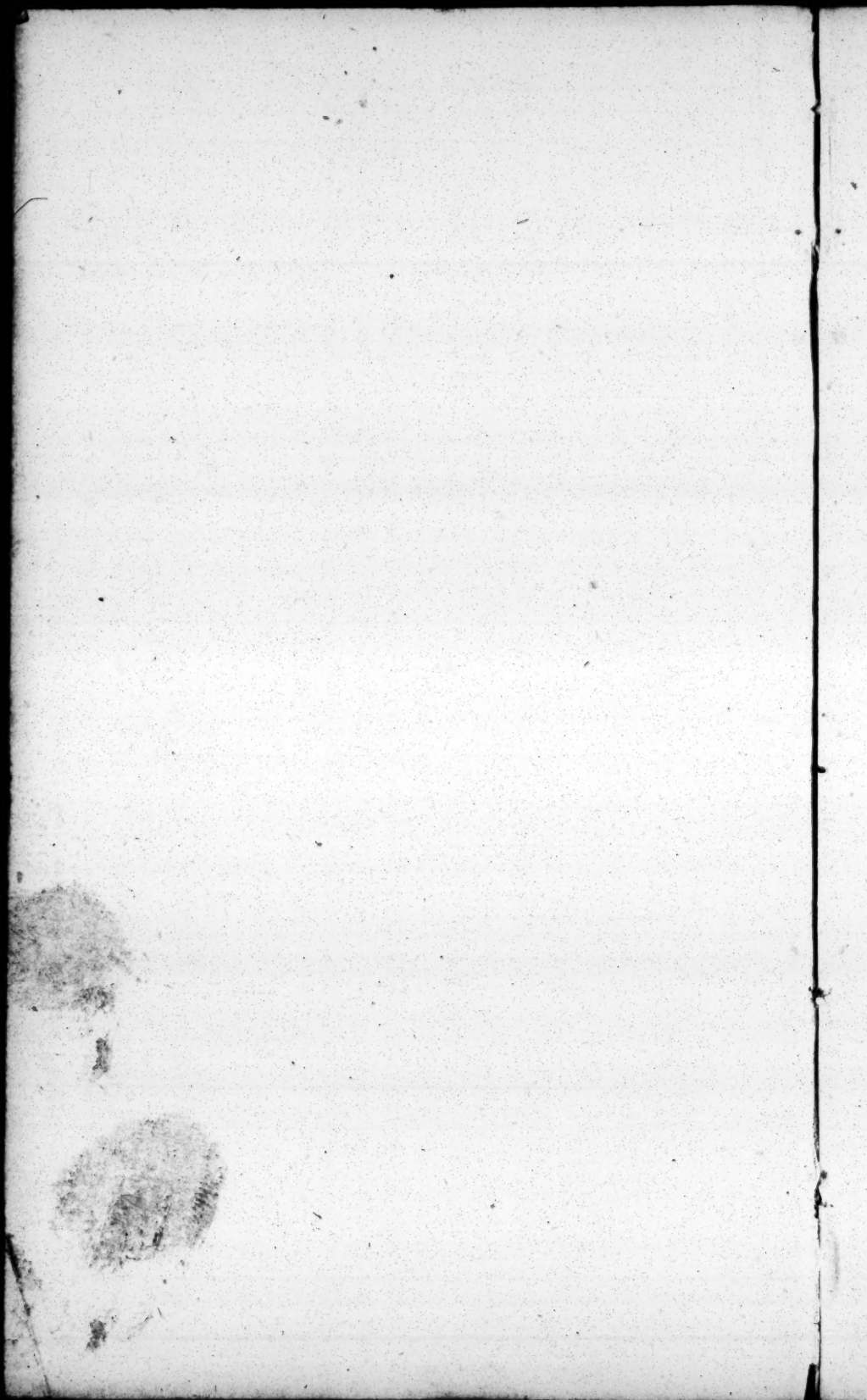


MISCELLANEOUS

E S S A Y S,

DIVINE *and* MORAL.





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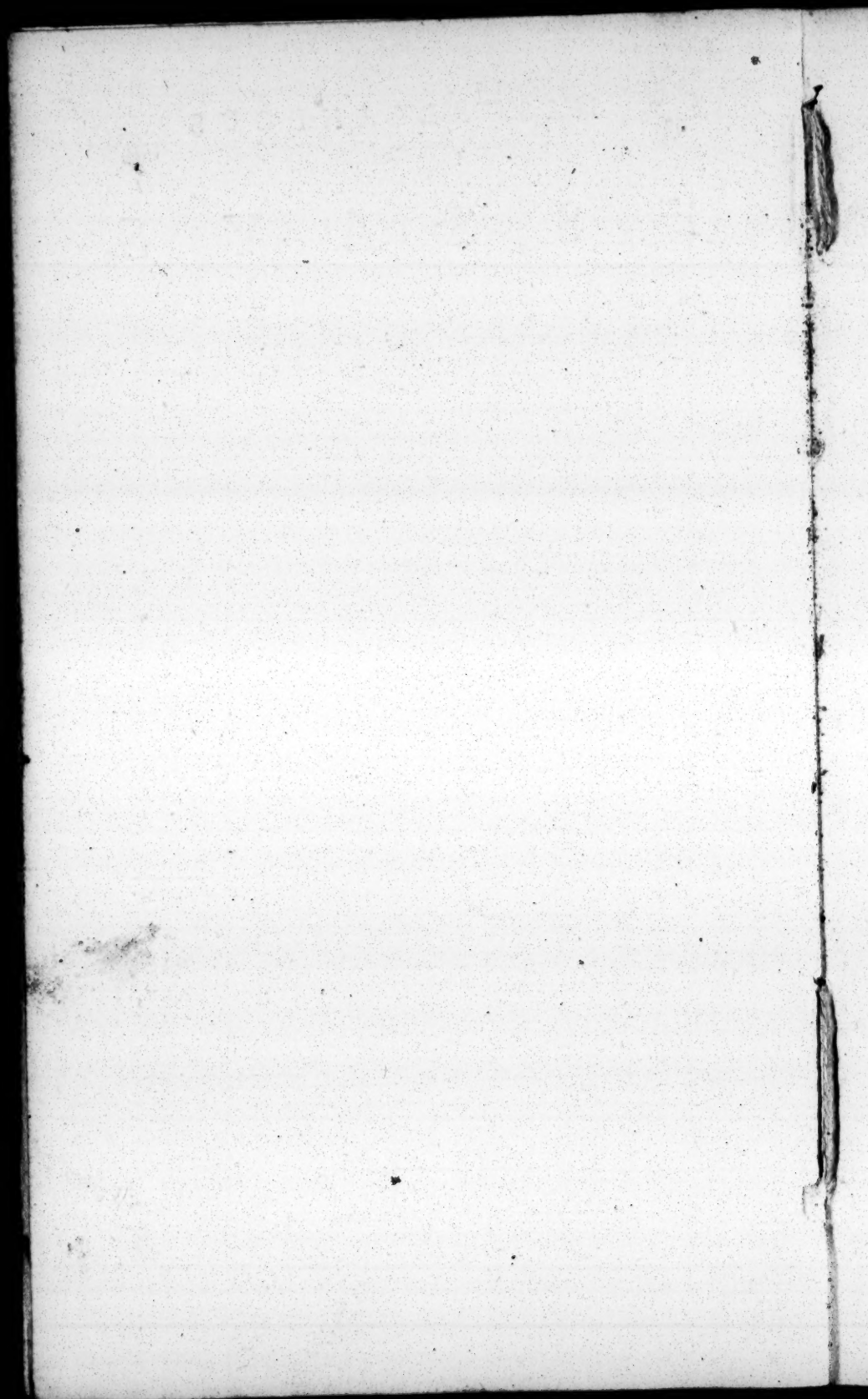
DESIGNED
TO DISCOURAGE VICE,
AND
TO PROMOTE VIRTUE.



By JOHN FALLOWFIELD,
Of SOUTHERNBY, *in the Parish of* CASTLE-SOWERBY,
CUMBERLAND.

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P R E F A C E.

BELOVED Children, finding that my health was greatly impaired before I retired from business, it behoved me to study its preservation, which I was sensible could not be repaired, but by open air and rural amusements ;—therefore, at leisure hours, I thought proper to compose the following *ESSAYS* and *MISCELLANEOUS* pieces, purposely for your edification ; which I have made as short as possible, in order for their better retention.—My sole design, in these compositions, was to discourage Vice, and to promote Virtue. The instruction of youth being a matter of the greatest consequence, how heavy then must that charge lay upon parents ! what bad examples are frequently seen for want of that Instruction ! what a shocking sentence was pronounced to old *Eli*, for that neglect !

lect! when impiety and wickedness are evidently seen daily increasing, it becometh all good men to put a stop thereto. How strenuous has our gracious Sovereign been in exerting his prerogative, for the better observation of the *Lord's Day*, and the checking of vice and immorality! And what a worthy character does that gentleman bear who was the first promoter of *Sunday Schools*! If my weak endeavours have answered any purpose, for your better instruction, I have only exerted the talent given me, and even fallen short of my duty. May the God of Grace enable you, not only to read, but to practice these lessons of morality. A legacy (in my eyes) far exceeding all others to be left you by your earthly Father

J. F.

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ESSAYS, &c.

I. RELIGION.

RELIGION being a worship due to the deity for our creation and preservation, which all nations on earth, by some image, custom, form, or manner, adored; it pleased the Supreme Being to give his favourite people, the Jews, an excellent code of laws for their better government, as well as a great number of rites and ceremonies also, which they were strictly commanded to perform; but, in length of time, not only their laws, but also their rites and ceremonies, were so deviated from, or corrupted, that at the fullness of time our blessed Redeemer appeared on earth, in order to renew the covenant, and institute a better code of laws, not by annihilating the old law, but improving and amending it where deficient,

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which

which is called the *Gospel*, which was sealed with his blood, and which was divulged over all the world by his Apostles, in order for mankind to embrace. How happy must that nation be, who hath embraced, and holdeth fast that heavenly form of doctrine, so far excelling all others, that there is no name under Heaven whereby we can be saved but the Lord JESUS CHRIST.

Let us then, who have embraced Christianity, hold fast our profession without wavering or dissimulation; let us not only peruse the gospel precepts, but practise them; for he inviteth all mankind to come to him, to take his yoke upon them, and then they shall find rest for their souls; for he is faithful that promised.

II. CHRISTMAS-DAY.

CHRISTMAS-DAY being kept on the twenty-fifth of December, in memory of the nativity of JESUS CHRIST, ought to be had in great reverence by *Christians*, as there is not a festival in the church equal to it. For as the joy in heaven, on the morning of that day, was ushered in to the shepherds

herds by a multitude of the heavenly host, singing hallelujahs to God in the highest degree, and to the earth peace, and good will towards men; how great then should our thanksgiving and joy be to him, when it was so celebrated by the heavenly host, and all for the benefit of sinful mortals!

Let us, my children, lay aside all pleasures and follies, too much practised amongst us, at that season, and let us strive to keep that solemnity with more awful regard, by observing the precepts of the holy gospel, and living more peaceably one with another; then we need not fear that after this frail life is ended, we shall have our everlasting abode in the mansions of bliss and happiness, with our blessed Redeemer, the *Prince of Peace*.

III. CHRISTIANITY.

CHRISTIANITY is so glorious a title that its followers should seriously lay it to heart, and consider well the principles on which it was established; for on the well or ill performance thereof depends their future happiness or misery. How blessed must they be who have not only embraced,

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but

but persevered in that heavenly profession! But how cursed must they be, who, after having embraced it, turn apostate, and crucify their blessed redeemer over again! It is not so light and easy a matter as some imagine, to be a real and a devout Christian; yet our blessed Redeemer invites all that labour and are heavy laden with sins, to come to him, and he will refresh them. That is, he will teach and instruct them in the ways of meekness, gentleness, and mercy, and will change their former burthensome servitude, into a reasonable obedience of his precepts.

Now in order to attain these gracious promises, in the holy gospel, we must lay aside all earthly vanities and follies, set our affections on things above, and not on things below, and make his precepts our entire study and delight, without variation or dissimulation. We must be strong, resolute, and unconquerable; not carrying on an obscure or hypocritical profession, but all our actions and expressions must continually shew that we are his followers; and we must forsake even all that is dear to us in this world, if we wish to be his disciples. Thus, by giving all diligence, by righteousness and holiness, we may make our calling and election sure.

IV. *DUTY of the MINISTERS of
the GOSPEL.*

OUR blessed Lord, in the beginning of his sermon on the mount, lays open to his apostles their mission and duty, by comparing them to the salt of the earth, a city set upon a hill, and a candle set on a candlestick; by these comparisons their manner of life is described. Now as the ministers of the gospel, the observations and instructions, ought to be reciprocal, clergymen ought to devote themselves wholly to God, not only in the exercise of holy offices, the ministration of prayers and sacraments, but also in shewing a good example in their private life and conversation, as they are exempt from secular employments. Indeed it behoves all ranks of people to devote themselves wholly to God, according to their capacities, in all their undertakings.

Yet would our teachers and superiors begin the example, and put in execution the laws for the punishment of vice and wickedness, the glaring practices of the present age would soon be diminished, and CHRISTIANITY restored to its primitive state.

V.

V. *The LOVE of GOD and our NEIGHBOUR.*

THE love of God, and the love of our Neighbour, are the two greatest commandments of both the *Law* and the *Gospel*. It need not be enumerated how great our love ought to be to him who giveth us all the blessings and comforts of this life, as well as health to enjoy them, if we are but careful enough to preserve it; but as he made us free agents, and left happiness and misery in our choice, we, through the frailty of our nature, embraced the alluring pleasures and vanities of this world, and forfeited that happiness; yet still we have an advocate with God, who took pity on us, miserable creatures, purchased our redemption with his blood, and freed us from sin and destruction, by renewing the covenant, on condition of diligently fulfilling the commands of his holy gospel.

Let us, therefore, love our blessed Redeemer with all the power of both body and soul, by keeping his commandments, for they are joyous and not grievous; and then we shall not fail to love our neighbour also; for love is the fulfilling of both the law and the gospel.

VI. PARENTS DUTY, *and* CHILDRENS O-BEDIENCE.

WE are commanded, by our great Creator, to honour and obey our parents, That our days on earth may be prolonged; which is a duty so highly incumbent on children, that they are never able to retaliate. For what child is able to do as much for his father, as his father hath done for him? The parents care never ceases till they are bereft of life; neither ought it; for, as our Heavenly Father is continually pouring his blessings on us without exception, so ought we upon our children; for the old law impresses us to be continually instructing them, and *Solomon* tells us That if we shew them the right way in their youth, they will not depart from it.

Thus, by bringing them up in the fear of the Lord, they will continue to observe that strict obedience due to their parents, and will, at all times, be ready to assist them, if required, as far as lies in their power; and thus, by children fulfilling the commandment, their days on earth will be prolonged.

VII. *READING the SCRIPTURES*
and good BOOKS.

OUR blessed Redeemer admonishes his disciples to search the scriptures, for in them are contained instruction how to gain eternal life, as well as miseries and woes pronounced to those nations that observe not their contents. What greater favours can any man shew to his fellow creatures, than depicting the vices of the age, and representing their follies in their proper colours? All the prophets, sent to the once favourite people of God, were fraught with these instructions ; and the Apostles themselves gently rebuked those nations who were addicted to prophaneness and idolatry.

Let me intreat my children at leisure hours (but more particularly on the Sabbath day) to let the word of God, or some godly book, be frequently perused ; and let me also beg that no *Romance*, *Novel*, or lascivious *Comedy*, be in your possession ; for they only shew you the intrigues of folly and wickedness, which probably you would not have harboured the least idea of, had they not represented them to you. Let the ludicrous books, too much encouraged in
this

this age, be shunned and rejected ; and strive, by shewing a good example yourselves, to win over those who are too much inclined to peruse such pamphlets of folly and pleasures.

VIII. *KEEPING HOLY the SABBATH.*

THE supreme command of the Deity, in keeping holy the Sabbath day, is so much neglected, that the day is turned too much into a day of pleasure. Some perhaps will say that the concourse of people attending Divine worship, on that day, will testify the contrary. It is true the churches may be seen pretty well filled with people in some places ; but in others too much neglected. Do but visit the taverns, or public places of recreation, and you will probably find more there than at church ; and, too frequently, the people who have attended Divine service in the morning, may, too many of them, be met with in the evening at the alehouse, or perhaps at their worldly employments. Besides, the mechanics, apprentices, and labourers being freed from their work on that day, instead of taking a walk to the church, are too frequently seen to take jaunts of pleasure.

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Yet if parents, as well as masters and mistresses, would but imprint in the minds of their children and servants the seriousness of the duty, and the consequences attending the careless neglect thereof, it would greatly help towards the discreet observance of that day.

IX. FORGIVING ONE ANOTHER.

FORGIVENESS of trespasses represents so much the character of our blessed Redeemer, that it is one of the most serious petitions in the prayer he has taught us ; for he says if we do not forgive one another, our Heavenly Father will not forgive us. How far different is this to the Jewish laws, where it is an eye for an eye, and a tooth for a tooth ! so much more then does the profession of Christianity excel all other institutions. Yet how far do we find those who call themselves *Christians* deviate from this Divine command of their Lord and Master ! for the maxims which the Jewish, and other nations, had established, are far too prevalent even amongst the professors of Christianity ; as it is too evidently seen, by the

the great hatred and malice shewn to one another.

Since our eternal happiness depends on our fulfilling this command, we must lay aside all animosities to one another, and be willing to forgive our enemies as well as our neighbours; and then, if we make it the conduct of our life to forgive one another, we may rest assured (if we die in no sin unrepented of) that the Heavenly Father will forgive us our trespasses; for on no other principles can Christians expect eternal bliss hereafter.

X. PUBLIC *and* PRIVATE PRAYERS.

PUBLIC and private devotions are so becoming all ranks of people, that they have been practised, from the creation of the world to this time; yet some allege they have not opportunity; others do not chuse to find any; but what excuse can a man have for not lifting up his heart to God, even in the midst of his employment, or at any hour of the day? it must be allowed that if a man be never so regular at his public and private devotions, and do not

make his conduct in life agreeable to the laws of God, his public and private prayers will be found deceitful, and avail him nothing. For our blessed Redeemer tells us, That not every one that calleth him Lord, shall enter into the kingdom of Heaven, but he that doth the will of his Father which is in Heaven. Thus we plainly see, That to obey is better than sacrifice, and to hearken, than the fat of rams.

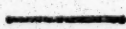
It is not to be doubted then, but that the well thinking man will not only make the law of God his chief delight and study, but will always be frequent at public and private prayers at all times, and on all occasions, when required, except bodily infirmities prevent him ; for he is assuredly told, by his blessed Redeemer, that where two or three are gathered together in his name, there will he be in the midst of them, to hear and accept their prayers and thanksgivings, when devoutly performed.

XI. *HONOURING the KING.*

HONOURING the King, obedience to magistrates and the laws of the land, are the duty of every subject in every state.
Where

Where these are observed, the nation flourisheth; but when evaded or disregarded, it will be in danger of falling into anarchy and confusion. The increase of wickedness occasions the legislature so often to make alterations in the laws for the better preservation of justice and equity, as well as punishing of vice and immorality, and, probably, when they do all in their power, they may still fall short of their expectations.

Were CHRISTIANITY better inculcated, the laws of the land would be more revered; justice and equity would sooner be established; and we should readily and willingly conclude with our great Apostle, That loving our brethren, fearing God, and honouring the King, is the duty of every Christian.



XII. MATRIMONY.

MATRIMONY being an institution established by God at the creation, for the propagation of our species, ought to be seriously considered; as the contract is not only solemn, but honourable. The first miracle that the blessed JESUS did, was at a wedding;

wedding; which plainly evinces to all Christian societies of people, how great a regard ought to be had for it. Yet in how little esteem is it held, when such numbers not only evade it by incontinent practices, but even the marriage bed is too frequently defiled! Moreover, the great number of illegitimate children that are destroyed, as also too many who have better fortune to be reared up, yet afterwards left to seek their bread, destitute and abandoned; and yet there are nations who allow polygamy, and licence bawdy-houses.

Let us, my children, in order to directly fulfil this great command, observe the gospel precepts, and should you chuse to lead a single life, you must observe the strict chastity there required; but if you cannot contain, it is better to marry than burn. To avoid fornication, it is requisite that every man should have his own wife, and every woman her own husband; then we should adhere to the creation's precept, even to leave Father and Mother and cleave unto his wife; and what God hath joined together, we should not be desirable to put asunder.

XIII. *FORNICATION and ADULTERY.*

ADULTERY, by the old law, was punished with death ; but our blessed REDEEMER forgave the woman taken in the fact, not omitting telling her, at the same time, 'To go and sin no more. By this example is shewn the condescending love of our Saviour, in pardoning the penitent. But let us not forget that he enjoined a more strict obedience to chastity, in his gospel, than the old testament had done ; by telling us that whoever looketh on a woman to lust after her, committeth adultery with her in his heart. How little is the precept regarded in this age, even amongst those who call themselves Christians ! For fornication and adultery are not only too frequently and glaringly practised, but lasciviousness and lewd expressions too much made the topic of common conversation.

Nothing is so expedient, in putting a stop to those vices, as matrimony. Let not even the poorest sort of people be discouraged from it ; they need not doubt, if they enter into it as the ceremony of the church commands, with prudence and discretion, the
Supreme

Supreme Being will not only pour his blessings on them, but enable them also to fight through this world, with comfort and satisfaction; so that instead of being beholden to a parish, they may become more helpful than needful, as well as a blessing to society.

XIV. *LASCIVIOUSNESS and WANTONNESSES.*

LASCIVIOUSNESS and Wantonness, pursued to extremes, hurry on the giddy youths quickly to destruction. Were but a book, entitled the English Onania, perused with care, the unthinking debauchees would there reap the consequences of such wicked inclinations. The fair sex have been too frequently blamed, for those numerous disorders attending such lewd practices. I wish the unthinking youths were not more blamable for seducing them, as well as their own manual and nocturnal pollutions. It is evident that modesty is more innate in the ladies than gentlemen.

Would parents have a strict regard to the behaviour of their children, near the approach of puberty, as well as schoolmasters to their scholars, and check every
immodest

immodest expression and action in its bud, not forgetting to tell them, at the same time, the heinousness thereof, and the dangerous consequences attending them, it would prevent not only a train of disorders, but numbers from ruin and unfortunate catastrophes.

XV. FOLLIES of YOUTH.

THE follies of youth being early imbibed, it not only becometh parents, but all those who have the care of their education, to narrowly inspect as well as correct them. There is not a writer in the old testament, who has left behind him more lessons of morality for the observance of youth than Solomon. He begins his book of Proverbs with their instruction, and he ends his preacher, with desiring them to remember their Creator in the days of their youth, before riper years come on them; for if they forget him in youth, they will not remember him in old age. And, indeed how should they? For he says, that it is as easy for an *Æthiopian* to become white, as a wicked man to become good.

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Now as the education of youth is of such great importance, it beyond measure becometh parents to lose no opportunity of instilling good principles into the minds of their children, and be continually instructing them in their duty to God and man, when they sit in the house, when they walk by the way, when they lie down, and when they rise up. For it is the only means of making good Statesmen, as well as good Christians.

XVI. *The FOLLIES of the AGE, too much increased by COMMERCE with Idolatrous Nations.*

IT is allowed, that every nation that strives to extend its commerce, not only adds to the benefit of the state, by increasing the number of inhabitants, but enriching individuals by their diligence and industry. Yet it is too true that we imbibe too much of their follies. We need not wonder what enormities those people run into, who have not the word of God for their guide; (though the Almighty leave no kingdom destitute of such knowledge as is beneficial for their future

future welfare and happiness) no doubt but that those nations, which have adopted such scenes of folly and wickedness, must be sensible that they have deviated from the paths of virtue and godliness. This, however, ought to be no rule for the *European* nations, who have embraced Christianity; for instead of imbibing their follies, they ought rather to correct or advise them to the contrary; for it is a sure maxim, that evil communications corrupt good manners, and good communications corrupt evil manners.

Let no nation, or people, that have embraced Christianity, think that they are tolerated to commit wickedness, because the neighbouring states with whom they are connected, pursue such follies; but rather let them thank God that they have knowledge to do better; and let them strive, with all their power, to bring those bewildered people to a better sense of their duty; knowing assuredly, That they who convert a sinner from his wickedness, shall themselves cover a multitude of sins.

XVII. *PROFUSION and PRODIGALITY.*

PROFUSION and Prodigality are such opposites to humanity and charity that nothing disgraces Christianity more. The prodigal lavisheth away what ought to assist the industrious poor, and he who squandereth away his treasure voluptuously, and refuseth charitable actions to the distressed, may properly be compared to the rich man in the gospel; for the sole use of riches should be to do good with them. What woes did our blessed Lord pronounce against the rich, who made not a proper use of their riches! And how much did he condemn those who boasted of their charities! There is more danger in riches than poverty; for the poor man hath only the good of his own state committed to him; but the rich are intrusted with the welfare of thousands.— And be assured, There is more delight in being without what you have given, than in possessing great riches, without knowing their use.

The only happy wish in this life, is *Agar's*, and least liable to temptation; but if it please the Almighty giver of all things, to bestow his favours more abundantly upon

us, let us not throw them away profusely or extravagantly; but make it our chief study daily to do good with them; for we must be accountable for their misapplication.

XVIII. *F A L S E and C O M M O N* *S W E A R I N G.*

OF all the vices that mankind are liable to, nothing is so shocking or disagreeable to the ear, as false and common swearing. There are not wanting too many of those who delight in cheating, tricking, and defrauding their neighbours; and for the sake of filthy lucre, some would not stick to swear their lives or fortunes away. How shocking, that in the place of public judicature, there are those unfortunate wretches to be found! Moreover, *Common Swearing* being too lightly and insignificantly thought of, is become far too habitual and frequent a practice.

These vices are entirely owing to the heedless neglect of parents correcting their children in youth. How many of them do we find frequently swearing, when scarce capable of speaking plain! and if no education,

tion, or instruction be given them, in order to eradicate that vice, when they come up to men, they will be in danger of not scrupling to take a perjured oath.

XIX. D U E L L I N G.

DUELLING, being too much practised, it would be greatly worthy the legislator's notice to interfere, and, if possible, to put a stop thereto. It were greatly to be wished, that quarreling and fighting, too frequent amongst the inferior class of people, could be diminished also; as it would not only prevent a great number of animosities, but more firmly cement the ties of humanity, society, and friendship due to one another. It may be alleged, that if the laws were made never so severe, on that head, it would be difficult to restrain the profligate and abandoned. It is true, the bad seed is sown in youth; and when ripened into manhood, will scarcely be eradicated.

It is required, for parents then, as well as schoolmasters, to severely correct those under their care, when found guilty of such revengeful and turbulent passions, (as some
will

will be found more prone to them than others) and when they approach to puberty, that strict education and correction will not be forgotten.

XX. *BAD COMPANY.*

NOTHING ought to be more avoided, by youth, than bad company; as nothing is so dangerous; for evil communications corrupt good manners. It has been too often the destruction of many unfortunate wretches. *Solomon* frequently cautions his son to evade their insinuations, by bidding him not enter into the path of the wicked, nor go in the way of evil men.—For, says he, their feet run to evil, and they make haste to shed blood. Now had he not seen the consequences attending their actions, he would not have repeated so often these instructions to his son.

No better advice can be given to youth than his; for he requests them to put away sorrow from their heart, and evil from their flesh; and tells them that childhood and youth are vanity. And he says also, That if they will cheer themselves up in the days
of

of their youth, and walk in the ways of their heart, and in the sight of their eyes, they must not forget to remember that GOD will bring them to judgement.

XXI. *ACTIONS and EXPRESSIONS.*

IF mankind would but have a strict regard to their actions, as well as expressions, and conduct themselves according to the best of their knowledge, it would not only shew a good example to others, but greatly add to their own felicity, as well as their neighbours. How far example prevails beyond precept, is daily seen amongst us; for how ready are we to set at nought, the instructions of our teachers, who advise us to refrain from vices they may probably be guilty of themselves! Never considering that they are frail as well as we. It is true, that to whom much is given much is required; for he that hath five talents must be answerable for five; and he that hath but one, only for one. Let us not conclude then that education only makes good men; if that were the case, what would become of those who have not been fortunate enough to get any!

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As we are all, by nature, full of frailties, and equally liable to temptations and follies, let us not bury our talent in the ground, but strive with all our might to improve it.— Then we would make religion our chief conductor, and our actions and expressions would frequently testify it.

XXII. *BACKBITING, CALUMNY,
and SLANDER.*

BACKBITING, Calumny, and Slander being such prevailing evils, it is impossible to evade their censures, what manner of life soever we pursue. You can scarce converse with any body but the question is, what news? and there are far too many who in repeating a tale increase it so quickly to the highest degree, that in the morning it is only petty larceny, but in the evening felony. Or should you be at a visit with your friends or neighbours, and then declare your sentiments candidly and openly, should some of the hearers be of a different opinion, either by putting a wrong construction on your expressions, or for want of a memory to retain them, or better abilities to define
E them

them, you are then liable to their censures, for there are too many of such perverse and obstinate tempers, that nothing pleases, whatever their neighbours say or do.

Would every man strive to improve the talents given him, attend with care to his daily employment, and at leisure divert himself with some innocent amusement, he would soon be convinced to lay aside tattling and backbiting, and be clearly sensible that it is better to do good than evil, and to be silent rather than speak amiss of his neighbour.

XXIII. *DRUNKENNESS.*

OF all the follies that the human race are subject to, nothing degrades them more than Drunkenness; for the drunkard employs himself in erasing the illustrious signature of reason which God stamped upon him in creation, as the prerogative of his nature; and also makes himself incapable of his duty, while he is ready to commit every sin to which a temptation offers. How far it is prevalent in this nation, is daily seen in all taverns, places of amusement and diversion, and particularly amongst the inferior class

class of people. The Supreme Being does not deny us any of the comforts of life, provided we use them so as not to abuse ourselves thereby. How delightfully might we enjoy a glass with an acquaintance, if friendship and sociability were the only desired objects!

Would but the retailers of spirituous liquors strive to keep more decency and regularity in their houses, and would but the unfortunate victims, who fall as surely by those follies as the sword, use moderation in time, or at least put a stop to the practice before it becomes habitual, it would be a means of preventing innumerable disasters and misfortunes, as well as saving great numbers from beggary and destruction.

XXIV. G A M I N G.

OF all the amusements in life, Gaming is too often attended with the most fatal consequences. The ladies, as well as gentlemen, have too much imbibed the pleasure; nay indeed we find too many in all situations who have sucked in the infection so dry, that they have frequently been un-

done by it. How many might be named that have lost both fortune and life thereby!

Were the covetous desire of winning money, as well as the dangerous consequences attending the losing it, seriously considered by all ranks of people, at their diversions, they might be deemed *PLEASURES*. But, without that regard, these amusements must be called *FOLLIES*.

XXV. COVETOUSNESS.

COVETOUSNESS, when it superabounds in any person, is termed Idolatry; for where the treasure is, there will be the heart also. Our principal treasure ought not to be on earth, but in heaven; and if riches increase, we ought not to set our hearts upon them. How many are there, when a large fortune has befallen them, (even in manhood) who have made such bad use of it, that it has been their destruction? Which plainly shews that those make the good things of this life their favourite passion, or God. Moreover, the covetous man can scarcely be called honest; for he too often increases his riches on dishonest principles.

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Nothing will check this vice, or put a stop to it, but a setting our affections on things above and not on things below. For the time is short we have to enjoy them; and who knoweth but this night our soul may be required of us, even in the very height of projecting and making our fortunes? And then it is doubtful whether our ill-gotten riches will have any continuance with our successors.

XXVI. *GOING to LAW.*

GOING to Law with our brethren is so far contrary to the gospel precepts, that we are commanded to suffer wrong rather than engage in it. Now, if we call ourselves professors of Christianity, why do we not better observe its precepts? Were our life or estate in danger, or villainy to be prosecuted, there might be some excuse; but far too many are frequently going to law, and that for trifles only, nay even when the costs exceed the debt. This favours of a malevolent principle.

Were we endowed with any reasonable humanity, and observed that Golden Rule
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of doing to others, as we would have them do to us, we should better observe our Redeemer's commands, and would sooner suffer wrong than go to law.

XXVII. *CRUELTY and REVENGE.*

CRUELTY and Revenge are such diabolical practices, that they are not only disgustful, but disgraceful to the professors of Christianity. Yet how frequently do we find those impious monsters appearing in all situations of life! nay, indeed, we find children so prone to them, that one would imagine those passions were inherent in our nature. It is true, we are born in sin, and liable to all temptations that beset and surround us; so that, undoubtedly, without restraint, we should be guilty of innumerable vices and follies. But what shall we say of those parents who delight to see a child revenge itself? Even so far as to pitched handy blows? Thus carelessly corrected, what cruelties and revenge will not that child be guilty of, when he arrives at maturity!

Let all parents, of what rank soever, strive to curb these prevailing passions, as soon as dis-

discovered in their children. Then they will be ready to acquiesce in the gospel rules, that if any one should smite them on the right cheek, they will turn to him the left also.

XXVIII. *AMBITION and TYRANNY.*

AMBITION and Tyranny are frequently the forerunners of desolation and destruction. They have not only been the downfall of empires, but of communities and families. The ambitious man is never satisfied till his wants, or desires, be fulfilled, though too often at the risk of his character, fortune, or life. Moreover, the latter frequently accompanies the former; and, when joined together, fatal consequences generally ensue.

Would mankind be content with their stations, and diligently perform the duties incumbent thereon, should riches and honour be their attendants here, humility would soon teach them the short duration of earthly grandeur; would also banish those monsters, and create in the minds of all ranks of people that sincere love and obedience

ence due to one another. Then the lion and lamb would play together; peace and happiness would be restored; and the duties of Christianity would cement the ties of friendship, humanity, and contentment never to be separated.

XXIX. SUNDAY SCHOOLS.

THE promotion of Sunday Schools is, doubtless, a mark of a good disposition in the inhabitants of such places as they are established in: but hitherto their encouragement seems principally confined to large and populous places, where these undertakings indeed reflect great credit, and must produce good effects. But the necessity of such seminaries is not superceded by any other plan of Christian education in country villages and hamlets. Immorality will thrive in any soil if it be not checked by the weeding hand of salutary instruction. It is true, the little town of *Dalston*, in this county, has established a Sunday School: but we have not a Mr. *Paley* in every village.

There is perhaps a method of producing Sunday Schools, even in places where the
usual

usual mode of subscription cannot be adopted. — Suppose the Right Reverend the Bishops of this kingdom should give a strict charge to every schoolmaster, in their respective dioceses, not only to instruct their scholars in the church catechism, once or twice a week, but to use prayers in their Schools morning and evening; and (if the school be so situated as to admit of it conveniently) to meet every Sunday morning, and be exercised in such parts of the Christian doctrine as apply more immediately to the discharge of duties which, as members of that body whereof CHRIST is the head, we are bound to observe,—duties, however, which must be first *known* before they be *practised*.

From such exercises, I leave any person to judge under what impressions, and in how fit a temper of mind, the young may be conducted to the place of public worship. — A practice, like this, was observed in the celebrated school at *Appleby*, while under the charge of that great master, the late Mr. *Tates*; and I think it is not unreasonable to conclude, that it might be made general by the authority of our Prelates; and if general, it would become highly instrumental in promoting the welfare both of church

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and state. An endeavour to institute a practice of this sort would be discharging the duty of a good citizen, as well as Christian.—Religion never received more pure or uniform homage, from the throne of these kingdoms, than it has done during the present reign. Such a conduct must therefore secure the approbation of the Prince, and will in no wise pass without a reward from the Almighty, who delighteth in the man that has power, and exerteth that power, for the reformation of his brethren.

XXX. BANKRUPTCY.

BANKRUPTCY having become at present too fashionable a practice, not only to the utter ruin of too many individuals, but to the great discredit of trade, it would be worthy the Legislature's notice to interfere, in order, if possible, to put a stop to the too many iniquitous proceedings therein pursued. Should a man steal only *forty shillings*, the law is ready to condemn him; but if a man break in *ten thousand pounds* debt, and pay only five shillings in the pound, he probably evades the lash of the law

law, and becomes richer than ever; never considering how many he has undone.

Pride and *luxury* must be banished, and *industry* and *economy* instituted in their room, or a total remedy will never take place. How far the Sunday Schools, if strenuously encouraged by our Reverend Prelates, would succeed, a short time will discover; for nothing bids fairer to remove the grievances of the state than the propagation of *religion* and *morality*; and where are they to be taught or learned, by the ignorant, but at such schools?

XXXI. I D L E N E S S.

IDLENESS, increasing in any state, hindereth the prosperity thereof. How far this nation is affected thereby, is too apparently seen by the increase of the poor rates. Forty years ago, several parishes did not expend more than three or four pounds a year in the support of their poor, which are now as many hundreds. Some may, perhaps, attribute it to extravagancy and luxury; but idleness is the first cause; nay indeed it is the forerunner of numberless

disorders also. When do you see the industrious peasant troubled with hypochondriac or hysteric disorders? perhaps some may attribute them to studious and sedentary people only; but would those take regularly as much delight in riding, walking, or any other bodily exercise, as in their inactive employments, they would soon be freed from their disorders.—Till the Legislature make some emendations in the poor laws, for their constant and better employment, all the extravagancies and misdemeanors among the lower class of people cannot be banished; for idleness is the inventor of them all.

XXXII. *P R I D E and L U X U R Y.*

PRIDE and Luxury, when they superabound in any nation, become at last its total overthrow. How far the people of England are bewildered by these overprevailing follies, is too clearly seen by the great increase of bankruptcies. Would mankind only live in reasonable bounds, and not exceed their income, it would greatly discourage these depredators of our happiness

ness and welfare ; but pride sets us too much on a level one with another. The servant appears gayer than his master, and the tenant than his landlord. Till a better subordination take place, we cannot hope for better times. Perhaps it may be said that our superiors shew us a bad example. What have we to do with the example of others? I own it is very striking to the inferior class of people ; but it will be of little avail to us (at a future day of reckoning) to say that we followed such vices, because our superiors were guilty of the same. We are happy that the word of God informs us that the father shall not answer for the wickedness of his son, (except he has been deficient in advising) neither shall the son answer for the father ; but every person must bear his own iniquity.

It then becometh every man to consider well the station that Providence hath placed him in here ; and he will be careful to avoid extremes as well in dress as diet, and will always imprint in his mind the wise man's expression "That pride goeth before destruction, and a haughty spirit before a fall."

XXXIII. *STEALING, CHEATING,
and DEFRAUDING.*

STEALING, cheating, and defrauding our neighbours, are become so prevalent, that our Legislature must be at a loss what method to take for the more speedy and effectual discouragement thereof. How shocking is it, when men are detected in picking of pockets, even in the seat of judicature, and under the gallows! It clearly evinces that the abandoned principles of this age are increasing, and, without some remedy, must soon be of an alarming nature.

Were the actions of youth strictly noticed by parents, guardians, and instructors, and when found guilty of any fraudulent practices, lying, gaming, or any other methods of extravagantly wasting their time or money, corrected in their buds; it would help greatly towards the discouragement of vice and wickedness. But no thorough remedy can take place till religion and morality be better established; which bids fairest to come from the promotion and encouragement of Sunday Schools.

XXXIV. S U I C I D E.

OF all the crimes that mankind are guilty of, none is so inhuman as self-murder. It is too common that the pleasures of this world, rashly pursued, without consideration, shorten the days of many people. But what can we say of those who lay violent hands upon themselves? We are frequently informed that some great trouble, loss, or heinous crime, hath been too often the occasion of such rash proceedings. For they undoubtedly despair of God's mercy and assistance, or they would not be guilty of so flagrant an offence. But let them seriously consider That there is no sin so grievous but what may be repented of, and what the word of God assures us hath been forgiven, on sincere repentance.

The only remedy against such vile proceedings is to search the Scriptures, and there we shall frequently behold the righteous, in all ages, under severe persecutions and troubles. Nay, even the blessed Son of God not exempt from them; therefore let us reason with ourselves as *Job* did, and be content to wait all the days of our life, till the appointed time of our change
come.

come. And let us also expostulate with ourselves, as the holy *Psalmist* did, and say, Why art thou so full of heaviness, O my soul? and why art thou so disquieted within me? put thy trust in God, and suffer contentedly; for he is able, and will deliver thee, when it seemeth meet to his godly wisdom.

XXXV. PLEASURE and DELIGHT.

THE pleasures and delights of this world are so transient, that they appear (even after enjoyment) as a dream or Shadow; yet so fluctuating and unsteady are frail mortals, that they are foolishly and constantly hankering after them; nay even when they know that the too eager pursuit thereof will endanger both fortune and constitution; and what is of far greater consequence, eternal happiness, if not repented of. They may perhaps say that all things were created for the benefit and use of man, and that he has liberty to enjoy the good things of this life. But let them observe then the restriction, not to abuse themselves thereby.

Would but man then seriously consider the nature of this great prerogative given
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him, the good things of this life would either be rejected, or used with such moderation, as would not only give happiness to himself, but all around him.



XXXVI. *PROSPERITY and ADVERSITY.*

PROSPERITY and adversity, being constant attendants on the human race, it behoveth us all, with chearful resignation to accept their approach. But how many do we find, in prosperity, totally forget that ever adversity may befall them; nay often forget their fellow creatures and their God. And we also find that when adversity afflicts us, our spirits are too much depressed, and our hopes banished from the expectation of ever being relieved; and, what is far more dangerous, almost in despair.—Now, as the pleasures of the one, and troubles of the other, are evidently seen to be natural accidents, or perhaps sent to correct our follies, or try our patience, we ought chearfully to submit to them.

Rouse then, my Children, your spirits, and let your understanding teach you to be

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humble minded, charitable and compassionate, when in prosperity ; and, when in adversity, be content ; know that, if sent from God, it will turn out at least to your universal satisfaction and happiness ; for “ whatever is (if it come from him) is best.”

XXXVII. CHARITY.

CHARITY is of so extensive a quality, that it centres innumerable duties in its circle. *St. Paul* tells us That we may give all our goods to feed the poor, and yet not be endowed with real charity. He does not mean to restrain our benevolent principles, but increase them ; for charity, says he, begetteth love to God and our fellow creatures, faith, hope, and perseverance. And if we be endowed with those gifts, it will increase our humanity, even by doing good to the most unworthy.

In order therefore to attain this greatest of all gifts, let us lay aside evil speaking, malice, hatred, and revenge ; and let all our actions consist in being good ourselves, and doing good to others, according to the utmost

most of our abilities ; and then we shall attain that most excellent gift of charity, which covereth a multitude of sins.

XXXVIII. *HUMANITY and*
COMPASSION.

HUMANITY and compassion are such endearing qualifications, that they are the very badges of the Christian profession. There need not a day pass over our heads without a display, more or less, of those heavenly talents. What numerous objects of distress have we frequently around us ! the sick, the lame, the blind, the aged and infirm, the orphan and widow demand our attention and compassion. Nay innumerable accidents, casualties, and misfortunes, are daily presenting themselves before our eyes, wherein we may have liberty to put in action those humane principles. Some may, perhaps, argue that the laws of the land have provided for the necessitous poor. It is true ; but how many distressful misfortunes and calamities happen frequently among us that do not come under that denomination ! Besides, how many bashful

creatures are there who would almost die of hunger before they would apply to a parish for relief !

Let us, therefore, exert ourselves according to our abilities, in doing all the good we can to our fellow creatures, especially when in distress. Then we shall fulfil our Saviour's commands ; for he tells us, that what is done to those poor and unfortunate brethren, who cannot requite us, is done unto him.

XXXIX. *DAILY BREAD.*

THE first petition in the Lord's Prayer, respecting ourselves, is begging of our heavenly Father daily sustenance, which is the first thing needful for our bodies, and for which we ought to give him our most sincere thanks ; because our weak endeavours are not able to procure us any thing without his aid and assistance ; but by our honest endeavours, and his blessing, we may be enabled to support ourselves. Yet how many do we find, not only careless in striving to support themselves, but more careless in begging his assistance, or thanking him
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for what they do receive ! What worthless wretches are we to be endowed with reason, not so much as to give him thanks for our daily food ? And yet we see far too many neglect this required duty.

Let us rouse ourselves from those careless and evil habits we have been too long accustomed to ; let us shew ourselves men and Christians ; and let us remember that our blessed Redeemer, at his last supper, gave thanks. Let us imitate him as far as we are able ; and let us not forget to constantly pray to God for the relief of our bodies, as well as our souls. And let us also remember, never to abuse ourselves with those inestimable blessings that the Almighty hath thought proper to bestow upon us.

X L. T E M P T A T I O N.

THE last petition in the prayer which the Son of God hath taught us, is begging that our heavenly Father would not lead us into temptation, but deliver us from evil ; for he well knew that our frail nature would occasion numerous temptations and evils to surround us, and which he knew
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also we could not notwithstanding, without the assistance of his Grace and holy Spirit, and that we should be frequently deluded by the glittering baits of the world, the flesh, and the Devil; therefore he continually requests us to be on our guard, that we draw not these temptations or evils wilfully on ourselves; for he will not suffer us to be tempted more than we are able to encounter, if we strive to resist them.

Now, in order to shun these temptations, let us abstain from all the appearances of evil; and should the frailty of our nature tempt us to sin, let us not persevere in it, but strive, with all our might, to conquer those passions that are most likely to enslave us; and, by persevering with care in the gospel precepts, as well as praying frequently to our heavenly Father for his assistance, he will enable us to withstand all those temptations and evils that so frequently visit us.

XLI. *JUDGE not, that ye be not JUDGED.*

JESUS CHRIST, in his admirable sermon on the mount, expressly commands us not to judge one another; for he says,
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Judge not, that ye be not judged. And he also says, That with what measure ye mete, it shall be measured to you again. He likewise bids the hypocrite cast the beam out of his own eye, and he will see more clearly to pull out the mote out of his brother's eye. So that it plainly appears, in all his expressions, that pardon and forgiveness were the principal topics of his conversation, and the grand characteristic of his mission ; for he knew well our frailties, how continually we were transgressing the laws of our Maker, and continually wanted forgiveness. So that it is evident, if we will be rash in judging one another, we must expect the same treatment ourselves.

Now, if we wish to be our Lord's disciples, let us strictly obey this precept ; let us always do to others, as we would have them do to us. Then we shall be sparing in judging our brother ; for on this depends our judgement with God.

XLII. *CARE and FEAR.*

CARE and fear are maxims established in the breast of every individual ; the former ought to teach us industrious principles

ciples without covetousness; like Martha in the gospel, who was careful for many things. But undoubtedly her worldly care was no more than reasonably requisite, otherwise she would have been rebuked by our blessed Redeemer. The latter should direct us not to be disquieted by vain fears, nor let our hearts sink under us from the phantoms of imagination; for from too much fear misfortunes proceed. We generally find wickedness committed in the dark, for fear of being seen by men; and for fear of corporal punishment; never considering the fear of him to whom day and night is equally alike.

Seeing daily That the good things of this life are so transient, our too eager care after them should be moderated; and we ought never to let fear make us despond, but let reason conduct us in all our undertakings. Then would success attend us, and our chief care would be to fear him, who is not only able to give us happiness here, but everlasting felicity hereafter.

XLIII. *H O P E and D E S P A I R.*

HOPE is so entertaining an idea, that it encourageth us to fight through all difficulties, to gain the expected end. Despair is so far to the contrary, that it terrifies our soul with vain fears, and makes every good thing seem impossible to be acquired. Hope crowns all our wishes, if we fix it not beyond the bounds of probability. Therefore reason should be our dictator, and success would ensue. Nevertheless, should disappointments attend our reasonable endeavours, a right grounded hope will prepare us to meet all events with an equal mind. Despair spreadeth a veil over all good actions, and represents them to the mind in the gloomiest aspect. She poisoneth the sweets of life ; therefore let us not suffer her to enter our habitations.

Rouse thyself then, O man ! to the combat. Shake off despair, and let thy understanding tell thee that man was born to troubles, as the sparks fly upwards. Let thy religion be thy guide, and eternal bliss thy hope ; and beg of the Lord thy God, not to suffer thee to be tempted more than thou art able to bear ; for without his assist-

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ance thou canst do nothing. Then the greatest misfortunes will not depress thee; for the hopes of everlasting felicity, patiently pursued, will enable thee to bear up under all.

XLIV. *PAIN and SICKNESS.*

PAIN and Sickness are the concomitant companions of this our earthly pilgrimage; though we find some less afflicted than others. Our days on earth may justly be called *few and evil*; so that we ought continually to be on our watch, in order to guard against, or bear up under, all the temptations, misfortunes, and sickness, that may befall us. Mankind, not only by their frailties, are liable to contingencies and disasters, but are too frequently bringing them on themselves, for want of prudence and discretion; which might have been avoided. What shocking disorders do we see introduced daily by our follies! and at the same time we see the most prudent and discreet persons not able to evade them.

It behoves then all of us, to be content under afflictions, whether by acquirement,
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or the hand of God; and to bear up under them with the greatest resignation. And should it be our good fortune to have a less share than our neighbours, let us be pitiful and compassionate to them who suffer more; seriously reflecting what the blessed Son of God suffered to expiate our guilt, and who omitted not to tell us, That we must be content, if required to forfeit all our property, our nearest kindred, our wife and children, nay even life itself, or we cannot be his disciples.

XLV. *MERCY and PEACE.*

MERCY and Peace are such attributes of heavenly perfection, that our Blessed Saviour, in his sermon on the mount, pronounces them happy that are endowed with them; for, says he, Blessed are the merciful, for they shall obtain mercy; and blessed are the peace makers, for they shall be called the children of God. Yet justice is an attribute of heaven as well as mercy; therefore when justice requires punishment, the law must be fulfilled. Now how excellent must Christianity be beyond all other

professions, that hath such heavenly dictates for its guide; yet we see malevolence, revenge, and discord too much prevailing, and too frequently practised by those who go under the denomination of Christians.

Let us, my children, shake off those disturbers of our peace and happiness. Let us imitate our great benefactor to the utmost of our power. Let us be just and honest in all our dealings one with another; and willing, at all times, to be compassionate and merciful, even to our greatest enemies.— Then we may rest perfectly assured, That the Prince of Peace will be merciful to us.

XLVI. *REVILINGS and PERSECUTIONS.*

REVILINGS and Persecutions were not only the attendants of our blessed Redeemer, whilst on earth, but on all his apostles and propagators of Christianity.— And indeed they are in some measure the companions of those who chuse to lead a godly life; for they that will live godly must suffer persecutions. It is evident, that when godly persons shun the actions and follies of
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the wicked, they are naturally reviled by them; but should they expose, or condemn their frailties, they are not only reviled but persecuted too. What antipathy has darkness to light? or the sons of belief to the sons of God? seeing then that the persecutions of the wicked have an end with this life, how sweet must the reflection be to the godly, that their power is but of short duration!

Let then the persecutions and sufferings of the Son of God enter deep into your minds; and as he who knew no sin, was hated and persecuted without a cause, what ought not we to suffer who have so many offences to be atoned for! Let us beg the assistance of his holy spirit, to enable us to shun the temptations of the world, the flesh, and the devil. For he invites all those that are weary, and heavy laden with sins, to come to him, and he will give them rest.

XLVII. MISERY *and* TROUBLE.

MAN that is born of a woman, is of few days, and full of trouble; and the author of these words further vindicates these expressions, by assuring us, that we
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are born to troubles, as the sparks fly upwards. From which it is clearly evident, That the degeneracy of our nature makes us liable to them; therefore it is impossible to avoid them. Good and evil being set before us, and rewards and punishments their concomitants, occasion this life to be called a warfare; and our being made free agents causes the Merit, or Demerit, of this Warfare; therefore if we choole the one rather than the other, we shall undoubtedly receive its ensuing contents.

Let us then seriously consider That as we receive good at the hands of God, ought we not then to receive evil? or rather suffer correction for our misconduct or folly; knowing assuredly, that the blessed Son of God was a man of sorrows and acquainted with grief; and, according to his own expressions, had no where to lay his head, as well as all his ministers and adherents, who not only were continually under afflictions and persecutions, but willingly suffered death, for the propagation of his holy religion.—Ought not then these examples to excite our patience to submit to the entire will of God, and bear up under all our misery and trouble.

XLVIII. *The Author's ADDRESS to his Children, on reverencing the Sabbath.*

IN a former essay I have noticed how greatly the Sabbath is become neglected by the people of this kingdom. I cannot look over enjoining, and strictly charging ye, my dear children, to devoutly observe that Day. Ye are not unacquainted how expressive the command of the Deity is in the observance of it; yet, I fear, there is more sin and folly committed on that day, than on any other. For being freed from our wordly employments, we let ourselves loose to folly and pleasure, and even though we put on a cloak of sanctity, by attending Divine Service, yet how heedless are we in performing the duties there required! and how neglectful of receiving the instructions there given! Moreover, the folly of dress and grandeur, seen at church in some, as also the ridiculous and unseemingly behaviour of others, would better agree with an assembly, or playhouse. I wish this be not deemed a mockery of religion. Were we to pay our addresses to our good and gracious Sovereign, for a place of honour and preferment, we would certainly appear before
him

him in such a manner as we would hope to meet with success. How then ought we to appear before HIM! who is all knowing, as well as the giver of all good things, and who (on serious reflection) is all powerful too; for he will surely cast the body and soul into hell, of those who trample under feet his divine commands.

Let us, my dear children, before it be too late, examine ourselves, and see whether we are not of the above number; let us strictly observe the commands of our blessed Redeemer, who is Lord of the Sabbath, and let it be our constant practice to do to others, as we would wish them do to us, then we may expect when this frail life is ended, to meet with that welcome message of "Come ye blessed, inherit the kingdom prepared for you from the foundation of the world."

XLIX. *The serious WISH of being HAPPY
HERE, as well as HEREAFTER.*

IT must be the desire of all men to enjoy happiness here, as well as hereafter. It may be said, perhaps, that riches, and health to enjoy them, are the greatest happiness here;

here; which is entirely the reverse;—for we often find, that riches, and health to enjoy them, by our improper use thereof, soon deprive us too often of both those earthly blessings. But should not that be the case, we probably may be lifted up by them, so as to forget our duty to God, and benevolence to our fellow creatures; and be delighted too much with ambition and honour, which cannot create happiness. What course then should we pursue to make life most agreeable, and what steps ought we to take to secure happiness hereafter!

As health, with contentment, are the greatest blessings in this life, it behoveth all ranks of people to fill their stations with credit and honour; and if they will permit regularity and temperance to be their conductors, they may obtain happiness here; and meekness, with humility and charity, steadily pursued, will undoubtedly gain it hereafter.

L. H E A L T H.

OF all the blessings we enjoy here, Health is the greatest; therefore it ought to be our whole study to preserve it; and as nothing is so conducive thereto as

temperance, how careful then ought we to be, to avoid every extreme, of what kind soever! Yet, how far the reverse do we act, and so careless are we of preserving that inestimable benefit, that it seems to be totally neglected by us. How frequently do we drink each others health, when enjoying our glasses, though at the same time we pride ourselves in intoxicating one another!—How ready are we to pursue the vanities and pleasures of this world, though at the risk of both fortune and health! Nay, so eager are we in the pursuit of riches, that we totally destroy our health in acquiring them.

Let moderation, prudence, and temperance be our guide, then we may perhaps enjoy that chief of all blessings, to a reasonable old age.

LI. CONTENTMENT.

CONTENTMENT is connected with health, that the one might be regarded as much as the other; for health would not create happiness without contentment. Of what service would riches be to a discontented mind! or what would become of
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the poor man, if contentment were not his conductor ! As fortune bestows her favours so wild and extravagantly, to some far too much, to others too little ; some we find frequently enjoy a good state of health, others but indifferent ; some liable to casualties and disasters, others fortunate in all their undertakings ; some to rise to great promotion and honours, others totally rejected and disregarded ; some tyrants and usurpers, others totally regardless of their welfare.

Since then this life is only a state of probation and trial, and but of a short duration, let us bear up under all the contingencies thereof ; then we shall be ready to say with our great Apostle, That whatsoever state we are in, we have learned to be content.

LII. PRUDENCE & CONSIDERATION.

PRUDENCE and Consideration should be the serious result of our actions ; yet how frequently do we observe these grand conductors of our welfare too little noticed. The rash and imprudent have

reason to repent of their follies ; but not perhaps till it be too late. How many fine armies have been cut off by the imprudence of their commander, and states overturned for want of prudent counsellors ! Nay, we find that almost all the disasters that befall us, are owing to want of prudence and consideration.

Let us then hear the dictates of prudence, and give heed unto her counsels ; for she is the guide of human life. Let us also hearken to the voice of consideration ; for she speaketh the words of wisdom, and her paths shall lead us to safety.

LIII. *WISDOM and KNOWLEDGE.*

WISDOM and knowledge are such good qualifications, that it ought to be our chief delight to acquire them. How frequently do we find men exerting all their faculties to procure riches and honours ! which probably may have no lasting duration. But how few do we find thirsting after wisdom and knowledge ! which when once acquired will be an everlasting source of comfort and satisfaction. There
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can be no greater pleasure to man than in studying the works of Omnipotence; in the creation of the world, and all things therein. What wonders and beauties do we see in every part thereof! And how must we be delighted, when we consider they were all made for our benefit! Look up to the heavens, and behold their splendor. Look upon the earth, and behold her beautiful produce. Cast your eyes on a flower, and with what beauty and fragrancy does it appear! not to be imitated by man; nay, the whole creation is rapture to an inquisitive mind.

Exert yourselves then, my children, and let it be your chief study to find wisdom; and, with all your getting, get understanding; for she is more precious than rubies, and all the things that you can desire are not to be compared to her. Her ways are ways of pleasantness, and all her paths are peace. She will assist you to get through this world comfortably, and procure you everlasting happiness in the world to come.

LIV. *AGRICULTURE more beneficial to
a STATE than TRADE.*

IT has been the study of the legislators, of all prosperous nations, to increase the welfare of the state, not only by trade, but agriculture also; for the real strength of every kingdom depends on population, and the only solid basis of a numerous population is agriculture; for without it the subsistence of a nation is precarious; but more particularly this kingdom, which is surrounded by the ocean. If agriculture had not been improved in days of old, how must so many flourishing nations have arrived at such pitches of grandeur as history affords! What must support a numerous race of people, or great armies, but agriculture?

It behoveth then the legislators of this kingdom, to give every encouragement (by offering premiums, or any other mode they think more requisite) for planting of trees, as well for the navy, which is the support of trade, as husbandry; for without such care the kingdom will ere long be in the utmost necessity; annexing, at the same time, all encouragement to the industrious husbandman.

LV. PUNISHMENTS in this WORLD.

A FRUITFUL land maketh he barren, for the wickedness of them that dwell therein; and *Eli's* house was cut off for its wickedness; because his sons made themselves vile, and he restrained them not. It has been the Almighty's care, to protect his servants in all ages and countries, on the face of the earth, from the creation of the world to this period. And it has also been his unerring wisdom, to punish sinners, by overthrowing empires, kingdoms, and cities, as well as individuals, who have trampled under their feet his divine commands; for the wicked flee when no man pursueth; but the righteous are as bold as a lion. Where is the grandeur of *Egypt*, which was the support of *Jacob's* seed upwards of four hundred years? and where is *Judea*? the habitation of the once favourite people of God; a land flowing with milk and honey, called the glory of all lands; but now almost a desolate wilderness. Where are *Sodom* and *Gomorrab*? where are the famous cities of *Nineveh* and *Babylon*? and where is ancient *Rome*? who once gave laws to the whole earth? Was it not for their great wickednesses that they were destroyed? yet we

we find that, while they trusted in God, and justice and equity were observed, they continued at their summit of glory.

Let, my children, these examples of God's wrath awaken us; and let us not think within ourselves, that this, or any other nation, is perhaps better than the before-mentioned; for, except we repent, we shall all likewise perish. Let the word of God be our guide; justice and mercy our conductors; then we may rest assured that the prosperity of states, as well as individuals, will still be protected by the Almighty Giver of all good things, so long as they put their trust in him.

LVI. *REPENTANCE and OBEDIENCE.*

BEFORE we can expect the favour of Almighty God, we must not only repent of all our transgressions, but we must resolve to lead a new life, by a strict obedience to his holy commands. For our blessed Redeemer tells us, That except we be born again, we cannot enter into the kingdom of heaven.

My dear children, let us not deceive ourselves, by expecting that a death-bed repentance

penitance is sufficient to atone for a whole life spent in iniquity, and disobedience to the laws of God ; or think that it will be time enough to repent in old age, after the follies of youth are in some measure abated. How do we know that we shall have the opportunity of doing either the one or the other ? or indeed even of to-morrow. Let repentance be begun with to-day, and persevered in to-morrow. How many instances have we seen of people resolving to lead a new life, when any sickness or violent malady befel them ? but as soon as health was restored, so soon were there resolutions forgotten. Nay it is not in the power of a deceased brother, should he appear to us again, after death, to bring us from an evil course of life, except we will tread in the gospel steps in the early part thereof.

Let, my children, this advice sink deep into your minds ; *for from this very moment depends eternity.* Let repentance be begun with immediately ; and let your resolutions be steady and unalterable ; for I am sensible, the greatest *Epicurean* can find no real satisfaction in his effeminacy or voluptuous pleasures. What madness will not that man think himself guilty of when, on his death-bed, he sees clearly, That he has forfeited

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eternal happiness, for a few moments of insignificant pleasure?

LVII. *D E A T H.*

DEATH, being the most terrible of all terrible things, ought to take up the attention of mankind far more than it seemingly does; for as we were sent here purposely to improve the talents given us, it becomes us to be exceedingly diligent what use we make of them; for on that depends our future happiness or misery. And as the approach of death is often sudden and uncertain, we ought never to be without oil in our lamps, ready to meet the bridegroom should he come at midnight. We are apt to complain that life is short, yet how few do we find making proper use of that short period. We are all naturally desirous of life, yet how frequently do we shorten it by our intemperance and follies? We see people dying daily, yet regardless of death ourselves.

Let us reflect then how dreadful the approach of it must be to the wicked; but how rejoicing to the godly! as it frees them
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from this sinful world, and carries them into an everlasting state of bliss and happiness.

In order then to avoid the actions of the former, and embrace those of the latter, we must fear God and keep his commandments, (for that is the whole duty of man) and then we shall be ready to welcome our deliverer, at any period of life.

LVIII. *REWARDS and PUNISHMENTS* *in a FUTURE STATE.*

REWARDS and Punishments being the sure attendants on the good and bad actions of this life, how natural ought it to be, for all prudent people, seriously to weigh and consider them! How careful would we be to address a man whom we accepted a favour from, yet how careless are we in paying our addresses to him who is continually pouring his blessings upon us here, and who will also reward and punish hereafter!—

Solomon says, Because sentence against an evil work is not speedily executed, therefore the heart of the sons of men is fully set in them to do evil. This is too much the case with Christians, though they know, from a

far better author than Solomon, that God does not always execute rewards and punishments in this life, but will certainly do it in that which is to come. This should remind us then of that awful period.

Let us, my children, not defer repentance one moment; but exert all our might and power to tread in the gospel steps; then, when this frail and transitory life is ended, we shall be made welcome guests with the saints in light, and enjoy that happiness to all eternity.

LIX. *The GREAT DAY, or DAY
of JUDGEMENT.*

THE Day of Judgement, which is the final retribution of all our actions done in this world, is so plainly described in the new testament, and its approach so uncertain, that we are frequently commanded to watch, as we know not in what hour of the night our Lord may come. Christians are not at a loss how to prepare themselves for that great and momentous event. Yet how unthinking, careless, and heedless are they of its approach! Had it not been one of the weightiest

weightiest matters in the new testament, our Saviour and his Apostles would not have so frequently warned us thereof. For what is of greater consequence than everlasting happiness or misery! the parable of *Dives* and *Lazarus* is a sufficient proof thereof; which also shews that it is the cares, as well as the pleasures of this world, that we think after, and which frustrate our happiness.— For we cannot serve *God* and *Mammon*.

O, my dear children, let us act like Christians, and shake off these earthly pleasures we have so long pursued. And let us set our affections on things above, and not on things below; knowing assuredly that what we sow, we must reap; for the Lord our God is just, as well as merciful; and not a respecter of persons. So that if we will set no value on everlasting Happiness, we must expect to be totally excluded from it.

LX. *HEAVEN, or a State of BLISS and HAPPINESS.*

HEAVEN, the residence of all heavenly beings, is promised to man, on condition of his obedience to the laws of his maker.

maker ; but is so much out of the reach of human understanding, that it is impossible to describe its delights and pleasures. We therefore ought to seriously study, and lay to heart, this great attainment of everlasting bliss and happiness. Yet how little do we think about it ! though it ought to be the sole object and aim of all ranks of people. It is our groveling principles that are too much glued to our earthly habitations, that prevent us setting our affections on things above, though one would think (seeing this life is so full of disappointments and troubles) that we should strive to wean ourselves more from it. For we have daily proof of its uncertainty, as also the enjoyment of all earthly pleasures. Yet so frail is our understandings, that without God's assistance we are not able to do any thing of ourselves.

Let us, my dear children, frequently pray to God for his holy spirit to direct and instruct us ; and let us continually be on our guard, to do our duty with all diligence and perseverance. Then we may rest satisfied, That, after this mortal life is ended, we shall through the mediation of our blessed Redeemer, hear that welcome sentence pronounced by him, of "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

LXI. *HELL, or a State of MISERY and
TORMENT.*

HELL being the place wherein the Devil and wicked souls are confined, cannot be expressed without horror. It is evident that the Supreme God of Heaven and Earth hath implanted in the mind of every man the knowledge of good and evil, and that *Rewards* and *Punishments* must follow their contents. But how evident is it to the professors of Christianity, where its torments are emphatically described!—How ought then the dreadful pronunciation of these torments to affect us! Yet by the flagrant practices too frequently pursued, it would seem as if they were either totally forgotten, or misbelieved by some. But let not the unthinking deceivers of themselves be forgetful that neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.

In order, my beloved children, that we may escape eternal punishment, let us constantly request the Almighty's assistance, to
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enable us to withstand the temptations of the world, the flesh, and the devil. For, without it, our endeavours are too weak.— And let him that thinketh he standeth, take heed lest he fall. For there hath no temptations befallen one, but what may another. Yet if the fear of God, and the prospect of future happiness, will not stimulate us to lead a religious course of life, we must expect, at the end of time, to hear our final sentence pronounced by the blessed Son of God, of “Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.”

LXII. *The Uncertainty, Instability, and Weakness of HUMAN NATURE.*

HOW vain a thing is man! how frail how brittle!
 How great he seems to be, but yet how little!
 His time on earth's a span, yet full of folly,
 So fickle still is he, and melancholy.
 He's too compar'd to grass, soon cut and dry'd,
 Yet still so foolish he, though often try'd,
 He constantly doth see the short duration
 Of earthly things, from high to th' lowest station.
 Yet heedless of his end, and full of pleasure,
 He makes his Heaven on Earth, to hoard up treasure.
 Though sickness stalk around, and death appeareth
 In ev'ry place he goes, yet he ne'er feareth
 The name of that great God, who he's offending,
 Though he his favours still on man is sending.

Would foolish man but make wisdom his dictator,
 She soon would learn him how to fear his Maker.
 The follies of this life would soon be dropped,
 And vice, in ev'ry shape, would soon be cropped.
 Then man would happy be, and love his brother,
 And peace would still abide with one another.

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LXIII. *The PENETENTIAL PSALM.*

(Funeral Tune)

HAVE mercy, Lord, on me I pray;
Thy help to me now lend;
For I'm o'erpower'd both night and day;
Some comfort to me send.

Thou know'st my aking heart, O Lord,
How long I've been oppress'd;
'Tis only thou canst help afford;
And cause my grief to rest.

O, blessed Lord, in vain I've try'd
The art of human skill;
And now I know that none beside
Thee, can a cure fulfill.

How long, O God, dost thou detain
Thy wonted grace from me?
And I a spectacle remain,
Of grief and misery.

But why, O Lord, should I repine,
Since 'tis thy wonted grace:
And that it is thy blest'd design,
My sins for to deface.

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My sickness, Lord, has made me look
 Back, on my mispent years;
 How I, when young, thy law forsook;
 But now repent with tears.

Yet let me beg, my blessed God,
 Since I do feel the smart
 Of thy severe afflicting rod,
 Some help to me impart.

And if it be thy blessed will,
 My health to me bestow;
 Then thy commands I will fulfill,
 And still in goodness grow.

LXIV. *The THANKSGIVING PSALM.*

(15th Psalm Tune)

MY soul, bless thou the Lord always;
 His mercy does abound;
 And to thy Maker give the praise;
 'Tis he hath made thee found.

From sickness now thou art set free;
 Death's fiery dart he's stay'd:
 Thy praises, and thy thanks, then see
 To him be duly paid.

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With my whole heart, I'll praise the Lord,
 And magnify him still :
 His glorious acts I will record,
 And his commands fulfil.

For since my God has heard my pray'r,
 And has remov'd my fear :
 Still then to him I do declare,
 My voice I'll always rear.

O blefs the Lord, ye people all,
 His praises still proclaim ;
 For he will make the finners fall,
 That call not on his name.

'Tis he that wond'rous things hath wrought,
 In former times we're told :
 He always heard those men that fought
 His covenant of old.

For he will surely hear the cry
 Of those that seek his face :
 And straight to him he instantly
 Does send his saving grace.

Therefore with me come praise the Lord,
 All ye that love his name ;
 And let us still with one accord,
 Sing praises to the same.

LXV. *The CHRISTIAN'S PRAYER.*

O SAVIOUR of the World! Thou that art the brightness of thy father's glory, and the express image of his person; Thou that art the beginning and end of all things; who hast destroyed the power of the devil, and overcome death; Thou that sittest at the right hand of the father, that makest intercession for all the world; Thou that art the judge of the quick and dead; Thou that will speedily come down in thy father's glory, to reward all men according to their works; be thou my light and peace; be thou my guide and director in all things, that I may love and fear thee as I ought. — Cast out of my heart all evil thoughts and wicked designs, that I may be ready to forgive all my enemies, and do good to all people. Thou knowest, O Lord, my transgressions, and how I have sinned against Thee continually. — Forgive me all those sins [*here mention the greatest offences*] that I too frequently and flagrantly committed in my youth. And, indeed, my life hath been little else than one continual course of impiety, unthankfulness, and of unworthy returns for all thy goodness and loving kindness

ness to me. How desirable am I to repent and become a new creature! but the allurements of the world, the flesh, and the devil, so strongly beset me, that without the assistance of thy holy spirit, I am not able to withstand those powerful enemies. Assist me, O blessed Jesus! and let thy holy spirit infuse good thoughts into my mind continually; that I be not led away with the errors of the wicked, nor fall from my weak, though good intentions. Keep my mind in an even temper, that I may meet all the contingencies of life as I ought; that I may not be puffed up with pride or ambition, in prosperity, nor dejected in adversity; but learn to imprint in my mind, That in whatsoever state I am, therewith to be content. Let the engagements and amusements of life never prevent my due obedience to thee, nor forget my charity and benevolence to my fellow creatures according to my ability. Possess my soul with all Christian graces and virtues, that living soberly, righteously, and godly in this present world, I may hereafter dwell with thee in those mansions of bliss and glory, which thou hast prepared for all those that love Thee. *Amen.*

LXVI. *The* CONCLUSION.

HEARKEN unto your Father that begat you, hear counsel, and receive instruction, that you may be wise at your latter end.

I cannot conclude these essays my dear children, without seriously requesting you to consider their contents, as they were written purposely for your instruction.—Youth being naturally prone to dissipation and folly, ought frequently to be reminded of their duty. How cautious then ought you to be, to shun those numerous temptations that frequently surround you! Consider how affecting it must be to parents, when they hear of any disasters that befall their children, more particularly when brought on by their own follies. Do but reflect what your parents have done for you; how they have nursed you in infancy, fed and cloathed you; given you education sufficient for your welfare, and withheld no good thing from you, that was in their power to bestow. What then is your duty, but to hear their instructions? Be ye happy, and they are happy; and do not, by your misconduct, bring your aged parents to their graves

graves before their time. Strive to get your bread with honesty, care, and industry ; and let the word of God be your chief study and delight. Be obedient to the laws of the land ; let justice and mercy be tempered together ; but still lean to the side of the latter ; and forgive an injury rather than revenge one ; then you need not fear but success will attend your actions here, and everlasting bliss hereafter.

F I N I S.

